





you light and trivial, I shall yet write with the utmost cheerfulness and confidence, knowing well that yours are understandings which can appreciate an honest effort, and your hearts forgive even its failure.

Very respectfully yours, J. B.

#### British Things.

**Son. Mother, what is a traitor?**  
**Mother.** Why, one that betrays his country.  
**Son.** And must they all be hanged that swear and lie?  
**Mother.** Every one.  
**Son.** Who must hang them?  
**Mother.** Who the honest men and women of the country.  
**Son.** Then the liars and swimmers are fools; for there are liars and swimmers enough to beat the honest men, and hang up them.

To Sam'l Lewis, Esq., Hon. Leicester King, and S. P. Chase, Esq.

GENTLEMEN: I neither admire nor believe in the affected cosmopolitanism of those who pretend to love one country as well as another; or, rather, to have entirely sunk all love of country in their general love of mankind. He is no Philanthropist who has ceased to be a man. And there are so many things which bind the honest, unperverted heart to native soil, that I always suspect the man who supposes that he has broken entirely loose from them, to be as destitute of worth, as he imagines himself to be of partiality toward his kindred and home. Yet if not absolutely impartial, it is possible, at least, to be just. And to do just, is to be put in the same box with those scribbles on either side of the Atlantic, who see nothing right in a foreign country, and nothing wrong in their own; I wish to put in a confession, in advance, that the little I may have time to write, will mainly respect the evils in the social, political, and religious systems of Great Britain.

The corruptions of a country first strike the eye of a foreigner, while its virtues lie hid in the recesses of private life. The vices of a land, whatever its constitution, will always be represented in its government. Hence, when English tourists gather up a sack of American foibles to feed the self-conceit of their countrymen; and Americans, in revenge, retort in kind; the gate gives me nothing but amusement; since the whole history of American treatment of Indians and Negroes, and of British policy toward every ill-starred province she has sucked within the maelstrom of her power, shows, clearly enough, that there are, in either country, none too many honest men to hang up the rogues.

And such writers only remind me of two mono-lunatics in an asylum, each of whom supposes, because he can detect the particular craziness of the other, that he has proved himself sane. Both are right in their facts, but wrong in their inferences. Speculations, also, as to the causes of national peculiarities always seemed to me rather curious than practical. The uses of the past are to explain the aspects of the present. And it is less relevant to know why an Englishman is satirized, a Frenchman frivolous, and a Yankee either, as suits his occasion, than it is to know that they are so. And in these, as in all investigations of the causes of things, the seer of the seer is as exhausted as the spider's sack is of web. The circle of conjecture being completed, he has only got ready to start again. Yet one easily sees that, in English character, there is the domineering of the original pirate—the shrewdness contracted by commerce—the polish learned from an aristocracy—the melancholy of a dripping climate, and the methodical regularity of a uniformly cool one. And all these strong elements of character are fused, and softened, more or less, by the spirit of Christianity, which, since the monk Augustine came there, has been doing what she can for the people, hampered by a state tether upon her heel, and enfeebled by the virus of state patronage in her right arm; or, escaping these, loaded down with the odium of dissent.

I hope therefore that I shall not be understood, in what I write, to be balancing accounts of depravity between America and Britain, with a desire of showing the latter to be the deeper in sin, through the covering of circumstances, the more of the manhood—and the great substratum of English and American character is the same. 'And no man hateth his own flesh.' Moreover, every one, not stupidly ignorant, or perversely bigoted, knows and acknowledges the splendor of British genius. That it has been profound in Bacon, vast in Newton, subtle in Locke, gorgeous and grand in Milton, divine in Cowper, and every thing else conceivable in Shakespeare—our schoolboys perfectly understand. And they know also, that selecting these from her illustrious names in but picking out the large "particular stars" from a firmament where they are scarcely missed amid the glow of lesser fires which remains. I hope, therefore, that no one who may honor my sketches with a perusal, will hastily suppose me ignorant either of English virtues or of American defects. I am, gentlemen, Yours faithfully, J. B.

#### British Things.

To Sam'l Lewis, Esq., Hon. Leicester King, and S. P. Chase, Esq.

"With respect to England, I have satisfied myself that she is the richest, wisest, and greatest nation in the world."

GENTLEMEN: I take mottoes from this, and some other letters, from Dr. Durbin's letters, which I first saw published, with warm commendations, in the Cincinnati Gazette of last March, and I think the Gazette was followed by most of the other local prints;—that, as I differ in opinion from that gentleman on some points, the reader may have the benefit of an authority so generally popular, against the views I may advance. And further, as I honestly regard Dr. Durbin and those of his brethren who are withholding from Methodist papers and Methodist people, just views respecting American slavery and abolition, as totally unfit guides of the public mind, and as, in the letter in which the above is taken, Dr. Durbin terms Dr. SWALL (who is now drinking wine in Europe, and selling his pictures of its effects on the stomach) that he (Dr. D.) has "already eight hundred or one thousand pages in which he has written out the facts and reasonings which sustain the opinions and conclusions to which he has come." I thought I might be doing the public some small favor, while giving my own opinions, to enable it, by trying the soundness of his main "conclusions," to judge of the value of the "one thousand pages of reasonings" which support them.

To judge of a nation's "wisdom," I suppose we are to regard, first, its fixed arrangements, and then its practice under them; and to seek, in each, for an adaptation of skill and means to just ends; this being its essence, and definition. Surely if the marks of a judgment at once cool, and comprehensive and profound;—of a discernment, both far-seeing and acute; in short, of that blending of all the elements of skill and knowledge which constitutes wisdom in nations; is to be found anywhere, we must look for it in the fixed, organic institutions which either originate or cherish; for here, if ever, passion retires and sound principles appear. Such an institution is the English "hereditary peerage," or rather the titled nobility,

which supplies members to the House of Lords, and occupants to the Throne. No other English institution is so cherished as this, for to no other is so much money paid. To no other is so much respect conceded. If a titled personage came into the Anti-slavery convention, even its proceedings would be interrupted by the spontaneous applause. Dissenting ministers, who, of all classes might be supposed to be free from idolatry of rank, spoke to me with warmth of the culture bestowed on "the females of our nobility," and a bishop, in lawn, could surpass the compliment which Rev. John Angus James paid to the nobility in the person of Lord Morpeth, when he took his seat on the platform of the convention; or the delicacy of his (James') reference to "the marks of his constitution" which he bears.

Fifteen thousand dollars a year, were, last June, voted by Parliament to a young lady, on occasion of her marriage, out of the taxes of the starving population; for no other reason but that her parents were noble and lived on the taxes before her. And of 658 Commoners, chosen by the people, only one man made any manful resistance to the vote. So that of nobility in England, at the present day, it would be said, that religion is not in it; wealth is not in it; fashion bows down to it; law defends it, and all classes and conditions do it homage. An homage which is shown by the return of 157 members to the House of Commons who have the blood of the nobility in their veins. And, also, by the increase of this description of persons, who numbered in all but 59 titles at the accession of James I. to 4 Princes of the blood; 3 Royal Dukes; 21 Dukes; 24 Marquises; 132 Earls; 26 Viscounts; 217 Barons; 2 Archbishops; 24 Bishops; in all 471 titles.

The ground idea and element of nobility is a contradiction of the word which declares that God hath made men of one blood. An old writer, (Mills) giving account of its nature, says: "It is of three sorts: and is divided into Nobilitate Civitatis, which consisteth in Religion; Nobilitate Philosophica, which is got by moral virtues; and Nobilitate Politica." And he adds, "out of the third sort, a man, although he be never so wicked and ungracious, may yet excel the rest of men, even in the highest degree of Nobility; so as did Nero, Caligula, and such others like."

Beginning with denial of the oneness of human blood, as revealed by God, it next wars on the existence-law of our race, imposed by the same authority, viz. the law of industry. This it does by degrading labor. And it is ludicrous to see a miserable French monarch in 1689, bawling up his patch-work nobility against the intruders made in it by the laws of nature, that is of God; by ordaining that "trade shall not derogate from nobility provided the person do not sell by retail."

At the head of this celestial estate of mortal men, sits, or when drunk, lies the King; in the words of "The manual of rank and nobility," "Acknowledging no superior but God alone—all verily are under him, and himself under none but God only." And the King's first son, since Edward III, is not only rejected "Duke of Cornwall" but is also, "the same monarch in the title of Prince of Wales," which was given in his infancy in the words: "To be held of him and his heirs." And that poor "titled and titled" Principality of Wales seems to be now in experience of the scripture: "Woe unto thee, O land, when thy king is a child."

The cost of the present sovereign to the country, including his salary and that of those immediately about her person, no one of whom, from highest to lowest adduct themselves at all to public affairs, is above two million seven hundred thousand dollars, per year! The revenues of the baby "Prince of Wales," as Duke of Cornwall, which he is, born, are about fifty thousand dollars annually, and as Prince of Wales, which he is immediately "created," about twenty five thousand more! And if you add the pensions of all the princes and princesses of Royal blood—the children of former Kings &c. you have the gross sum of four and a half millions of dollars a year paid for Royal persons who render no active service whatever to the country—who are connected with the human race only by their vices, their amusement, and, perchance, by a stunted virtue whose lauded exercise is aimed to the country by creating a popularity which warrants further extravagance. The annual expenses of the Queen and family alone would more than support all the inhabitants of Boston and Cincinnati, at the rate of expense at which many thousands of the poor people of Great Britain now live. Yet on Crawford's motion for a reduction of expenses, containing no specification, but a mere resolution to reduce, only fifteen out of six hundred and fifty-eight of the people's commons, "and of the right of the people's commons," could be got at the beginning of the present financial year, to vote for the reduction, and Hume's efforts against the Princess Augusta's annuity, and the Duke of Cumberland's pension, in June, rallied about an equal number of votes. When in that very month there were several hundreds of farmers, laborers, with their families, who had come to the vicinity of London seeking work which they could not get; as the Times expressed it, "in a state of comparative starvation, subsisting on precarious charity; and instances were commonly occurring throughout England, of persons, moral and honest, committing petty crimes to escape the bare fare of the work-house, and get admitted to the temporary benefits of a jail diet!" See the "Times" of June 12th ult. where the facts are stated and a case detailed at length, showing that poverty was worse punished than crime;—the pauper than the felon! If Dr. Durbin found in any of these arrangements, traces of that profound sagacity which makes England, in his judgment the "wisest nation in the world," he takes a different view of them from what I have been able to do. And yet it is only the skeleton of these giant national follies, which can be presented here. There wants the filling up; the muscle and integument to make the absurdity and wickedness of the institution of blood nobility appear. The crown jewels alone, to surmount this enormous pagoda, are estimated at fifteen millions of dollars, which you may see at the "Tower" for a fee, which you are informed, the Queen has graciously reduced to an English sixpence, or 12 cents.

Dukes were military leaders (Dux, Lat.) in Rome. Earls among the barbarous Germans, according to Tacitus, were kings' companions. But the savages were not so stupid regarding service. They must "always give attendance upon their prince." A Viscount was a sort of sub-mark (vicomites). The Barons (from bar or bar, strength of the men of war), were feudal, chiefs in the service of a baron, and even the Bishop held their baronial rank, at first, by furnishing their quota of men for war. The duties which were annexed to these titles are dropped, while the honor and emolument are retained, unless I except the "Lord of the Isle of Man," who must give the Sovereign a couple of Falcons; the "Grand Almoner," who must carry a certain dish at the coronation, and some equally trivial and stupid requisitions.

It may be alleged that "the Peerage" exists by the toleration of Englishmen of the present day rather than by their choice. That objection has been already anticipated and answered. True the nobility is the relic of a barbarous age, as an institution. But as a fact, it is the creation of modern times. "No less than twenty Peers; six bishops, one chief justice, and six puisne judges—ships" were given to bribe members of the Irish Parliament to vote for the "Union act" of 1800, which O'Connell is now endeavoring to repeal. The late Duke of Bedford, so justly eulogized by Chas. James Fox, in a celebrated speech, delivered in his place in the house of Peers, stated it as a matter of common notoriety, that to carry some favorite measure of the Crown, "Peers had been created and sent into that house by dozens," and I have already shown that the depravity of the people cherishes what the corruption of the government has thus infamously begun.

I find that the matter intended for this letter will unavoidably run into my next, I must therefore pause here with assurances of respect etc. J. B.

#### British Wisdom—The Peerage.

To Sam'l Lewis, Esq., Hon. Leicester King, and S. P. Chase, Esq.

"With respect to England, I have satisfied myself that she is the richest, wisest, and greatest nation in the world."

GENTLEMEN: I scarcely know what to say of the forms and ceremonies which "nobility" is conferred. They belong to that class of pageants, rooted in no moral or religious principle,—commemorating no important event,—and illustrating no political institution, by which a profligate aristocracy were always wont to amuse, and awe, in order that they might govern a populace of serfs. The highest titles, viz: those of Dukes, Marquises, Earls, Viscounts, and Barons, are conferred by the Sovereign, putting the letter or patent of Nobility into the candidate's hand and investing him with the sword and coronet of his order. While the titles of knight-hood are still imparted by the same ceremony, by which the in-keeper receives the renowned knight of La Mancha to this notable degree. Says the "Manual of Nobility,"—"Those on whom the title of Knight is conferred, kneel down, when the knight, with his drawn sword slightly taps him on the shoulder, saying to him in French, 'Sois Chevalier au nom de Dieu.'—be thou a Knight (i. e. horseman, or rider) in the name of God." Afterward his Majesty adds, "Avances Chevalier." Arise, Sir Knight.

An objection against the vain use of God's name in such matters would weigh little with those who do not respect the wishes of the Being to whom the name belongs. And with a sort of sacredness in the eyes of the state, which are annually squandered upon court ceremonies equally foolish and ludicrous with "creating" Sir John Sloan, or Sir Humphrey Davy; (a skillful architect and a quiet chemist); into valorous "Knights" (horsemen) may seem but a small waste to those who are accustomed to regard idleness and vice as among the privileges of nobility, and who, not without reason, consider that if part of their time was not given to ceremonial mummery, the whole would be devoted to mischief.

But when it is remembered that these trumpery forms are among the incantations by which the gentry invest their persons with a sort of sacredness in the eyes of the vulgar,—that, if they did not do those things, the people would find them out, and refuse to pay them pensions unless they worked for the public; it would be clearly seen that these forms and ceremonies and spells of court magic, though empty of all good, are filled and brimming with evil.

But the expenses of "nobility" might be borne, and its fooleries endured far easier than its influence in the eyes of the state of the people. So long as men, and women are women, the "gentleman's" house will lead the fashions of the neighborhood. Every one who aspires, will look in that direction. The village belle, a grocer's daughter, and herself a model for others, must ape the daughters of the squire; as they before had copied the dress, and manners, and worse still, the notions of the embryo duchess, the marchioness of fifteen; or the infant baroness. Contempt of labor, detestation of the very blood of the laborer, the "noble" creed, I must be so, for the life of their order must ever impel them, working-classes, to attain their blood. And it is curious to see what things book-makers for bread-and-beer have been capable of inventing to say on this point. The author of the "Boke of St. Albans" quoted in the "Manual of Nobility," says:

"Inasmuch that all gentilles comys of God of heven, at heven I will begin, where were five orders of angels, and now stand but four, in cote of angels, knowledge and crowned full high with precious stones, where Lucifer with millions of Angels, out of heven fell unto hell and odyr places. \* \* \* A bondman," he adds, "or a churl will say we all be cumyn of Adam, so Lucifer with his company may say, all we be cumyn of heven."

This writer of 1486, who was republished in 1895, has "absolutely necessary and be- lievable to the accomplishment of the Gentle- man's very flourishing life." (England) ut- ters in metaphor, consigns the mass of the people under the name of "bondman," "churl" to a distance from the condition of "nobility," as great as that of angels from devils; or of heaven from hell; a doom which he seems partly provoked to pronounce by their unparadoxical impudence in pretending to a common descent from Adam. And these notions, in Shakespeare's day, "absolutely necessary for the gentleman's accomplishment" have lost no credit with their successors. And such are the notions which laborer's children at service, learn of their masters and mistresses respecting the blood of their parents: which the village maiden hears from her seducer—the apostate rector (apostate from his mothers breast) who was born and suckled by a peasant, retails for his patron Lord's notions which con- tain the express declaration of God of the oneness of human blood; and which, by in- fecting the veins and arteries of the great mass of the population with an imaginary leprosy, robs them of that self-respect which is the very foundation of virtue—which puffs them with self-conceit while they have an ounce of property or an inch of power, and sinks them into serfs and paupers when their only capital is their hands. That Eng- lishmen are not all such, (as I bless God they are not) is no thanks to England as it is. That multitudes are such, no man, of common understanding, who has been an hour in London, can help knowing.

But the detestable and corrupting influence of the Peerage upon the masses is depicted, by one of the American party in England, (a party I hope to describe in full hereafter) a young and vigorous writer who issued the first number of his paper "The Philanthropist," in London, the first day of last July. He says, in a leading article on the Peerage:

"Thus the force of their evil example does not work by themselves; the vices they practice become fashionable; the corruption leaves the whole lump of society; the love for display and rivalry in extravagance which has beggared the higher orders, and has left three-fourths of their property in the hands of mortgagees, descends to those beneath them. Every man is prompted by a paltry ambition to appear more than he really is; his life is a constant struggle for appearance and effect."

Yet how many American tourists have either lauded or passed by "my Lord" and "my Lady" whose wine they have drank, to quote the cruelty of some wretched calf of the law; some half-executioner, whose hard lot it is to earn his own bread by distraining the goods which, if not accumulated by oppression, are forfeited by prodigality, both which are bred in that national hot-bed of vice and cupidity and crime: "the Peerage," the cherished, the honored, the national institution of England.

It may be asked, if the Peerage is an Institution so vicious and so vice-engendering, so enfeebling to manhood; so destructive to whatever is vigorous, as well as of what is pure; how has it endured so long, and kept itself alive among a people of acknowledge native force of intellect and character? Here again the writer above-quoted has furnished a just and graphic solution. He says:

"The men who have obtained for the house of Peers any respect, have been mostly lawyers, who have raised themselves up to influence and power, and have continued in that house, what but for them would not have been there—talent and an aptitude for public business. These men, strange to say, have generally been the bitterest enemies of the people, as if to make up for want of birth, by zeal for their order and emul- tion to every other. This has been their com- mon characteristic from Wentworth to Brough- am."

That is what has kept up "the Peerage." Taxation has filled its coffers; and its coffers have paid the army to enforce taxation; and purchased coronets and gew-gaws, and swords—the paraphernalia of rank, to bribe Brougham's and Lyndhursts, and to pension poets and orators whose price was less. Thus "nobility" is to England what slavery is to America. Both are as consuming to the master class, as they are cruel to the slave. And both would speedily expire by seeds of dissolution inherent in themselves, were they not constantly fed by new supplies of strength from adjacent systems. The untitled classes in England have supplied the Peerage, which robs them with means, and men. The free states have done the same for the slave.

For the present farewell. Yours cordially, J. B.

#### British Wisdom—The Peerage.

To Sam'l Lewis, Esq., Hon. Leicester King, and S. P. Chase, Esq.

"Of one blood"—THE BIBLE.

GENTLEMEN: I know not whether a remark quoted in my last, struck your mind as forcibly as mine. It was, "as if to make up for their want of birth" by zeal for their own order; that is, those plebeians who have been "created" transformed into Lords. "Want of birth!" "Make up for want of birth!" What a libel on God and nature is here! Is not the peasant-mother's love as holy? Is not her breast as sweet? Is not the pang as sacred? "Want of birth!"

And who are they that stand by the naked creatures of God, babes, by revelation de- clared meet for the arms of His Son, and the "children of heaven," and to set upon their unconscious foreheads the brand-mark of "a want of birth," a brand so deep and dreadful, that it fixes attunement in the blood before its first young heart-pulse begins to beat; fitting by anticipation, its immortal, God-worshipping subject to cower before his kind! Where was the wisdom of this "want of birth" in the world? when this life was propagated? Where have been the philoso- phers, where the Religion of England during the centuries it has been believed, that the mass of her people "want birth!" a reproach so general, so foul and withering, that to escape it, her noblemen by nature are con- tent to sell their birth-right, ay, and to betray the sacred trust which God confided to their talents and their brethren to their honesty—the peoples rights! And all this, to be dubbed a "Lord" by one who is, perhaps, himself, less than man! to invest themselves with a title which belongs only to God, by denying and forsaking the brotherhood of man.

Yet, so it is. The surplined and exalted tythe-farmer, and the half-fed and expect- ant curate; and the dissenter, more gaudy than either, have, practically and in their prayers and preaching, "for Royal families and Lords" denied the scripture truth of the "oneness of human blood." The people have consented to and canonized the heresy; and yet complain of its practical operation, when their human gods eat out their substance, and the chosen champions of their rights betray their confidence that they may escape their condition and sit among their "Lords."

And what physical and moral vouchers do these worthies present in favor of their claimed superiority of blood? It is true that the English Peerage, by permitting a pauper "Lord" to marry a rich woman, have provided for the refreshment of their bodily powers, and their too often dilapidated funds. But let any one take a look from the gallery of "the Lords"; and, excepting the bench of bishops, whose immemorial privilege it is to be fat (and, in the present case, saving the little, honest, thin bishop of Norwich, are so), he must have different eyes from mine if he can see any marks to distinguish "nobles" from "plebeians," physically, from other men, unless he be the distempered aspect of luxury, or the unequivocal symp- toms of the prostrations of vice.

And, as to the marks of their Lordships' moral pre-eminence, they may be seen in the bastards features of their Pitt; at the door of the House of Commons—in the police-re- ports of their brawls in the columns of the "Times"—in the actions for divorce in the Superior courts—in the most monstrous, foul, and unnatural crime of husbands' bar- gaining away the honor of their wives—in the history of the Irish "Union act" of 1800, in which twenty peers and ten bishops were purchased by the sale of as many consciences, and the delivering of a confid- ing people, bound, hand and foot to their tor- mentors, in the universal execration of all honest Englishmen, for the "King of Hanover," for his crimes and vices while the English Duke of Cumberland—the mys- terious murderer of his coachman, in his ap- parently, who had the boldness to object to the (Duke's) dishonor of his bed; and the suicide of the lamented Lord Graves, for a similar crime by this same Royal scion, whose underlining that polluted scion, from the cellar to the throne,—and, to stop mid- way of the disgusting catalogue—in the character of John, first Duke of Marlborough, or his equal wife—and lastly—in the present worthy successor to his dual estates, who, we were told, when we went to view his grave, Blenheim, by a gentle- man of character and worth, some times takes the corner of the room in which he dines, for the corner of a street or alley; and is a supreme judge and hereditary law-

giver in the English senate still. These are some of the moral characteristics by which the English Peerage stand distinguished. I am happy to say, by other Englishmen; who yet, (with equal pain I add) forfeit, in my judgment, their claim to superior wis- dom, by cherishing and honoring the institution which works out such physical and moral results. An institution, which, be- ginning in the denial of God's truth of hu- man oneness of blood, ends, as all such must end, in a practical contempt of his law. I am, gentlemen, truly yours, J. B.

#### Saturday, October 7, 1843.

#### The Mackenzie Case.

William H. Morris of Baltimore, late Judge Advocate in the Mackenzie case, in reply to a letter of inquiry, addressed to him by Henry Morris, writes September 13th, as follows:

"After the finding on the charges and specifications was concluded, I, as Judge Advocate, inquired how the general conclusion of the court would be entered up. Then a conversation ensued, which made obvious the materiality of the phraseology to be employed; the colloquy ended in the adoption of the suggestion that each member should write his vote on a billet. On counting and inspecting these, nine were found to have written 'acquitted' or 'simple acquittal'; three had on them 'honorable acquittal'; or words of tantamount import. Accordingly, Commander Mackenzie was recorded as 'acquitted'; and not as 'honorably acquitted.'"

This shows, that with all the natural learning of the Court Martial in favor of authority, the Commander barely escaped. We confess astonishment at the disposition of so many of our countrymen to do honor to this gentleman.—Commanders of vessels are, from the circum- stances in which they are placed, sufficiently responsible, and it is not wise to embolden them to the exercise of arbitrary authority, by such demonstrations of sympathy as have been made in behalf of this officer. The tendency on ship- board, on the part of those having authority, whether the vessel be one of war or commerce, is to precipitate and extreme severity; so that all the checks that can be safely imposed, ought to be. Allowing that Commander Mackenzie was justified in his rigorous measures, it is not an act to be commemorated, or rejoiced over. Let it pass in silence. A bare acquittal was all he received—why load him with honors, for this?

#### Mr. Calhoun's Democracy.

Mr. Calhoun, in his speech on the removal of the Deposites, said—

"I hold that those who make are entitled to what they make; against all the world, except the govern- ment, and against it except to the extent of its legitimate and constitutional wants; and that for the government to have one cent more is robbery."

This is sound doctrine, so far as it goes—but our democracy goes one step further. Those who make are entitled to what they make, against the government, in all cases, unless they have a voice in that government. This is the Democracy of the revolution, but not of South Carolina. In that State the great body of the people are ineligible to office; and the poor privilege left them is, to choose their Representatives out of a class of men, none of whom must possess less than five hundred acres of land and ten negroes, or a real estate worth \$700 clear of debt!

But how does Mr. Calhoun's limited Democracy harmonize with slaveholding? "I hold," he says, "that those who make are entitled to what they make against all the world except the govern- ment, and against it except to the extent of its legitimate and constitutional wants."—There- fore, Slavery, which consists in stripping those who make of all they make, is "the most safe and stable basis of republican institutions!"

The conclusion we give in Mr. Calhoun's lan- guage. How he reaches it is a question we shall not attempt to solve.

#### Mr. Adams.

We learn by the Ashtabula Sentinel, that it is the purpose of Mr. Adams to visit that place somewhere between the 5th and 10th of Novem- ber, on his way to Cincinnati.

A sketch of his speech at New Bedford which we commenced publishing yesterday, and finish to-day, is full of interest. It will be seen that the venerable statesman attributes the demon- strations of regard which every where attend his path, to his defence of the rights of the people against slaveholding aggression. In the face of such manifestations of popular sentiment, can it be possible that the next Congress will re-ad- opt the gag-law of the last? If so, it will only show the subject abjection to which the Slave-Power has reduced the people.

We are happy in being the first to report this patriotic speech of Mr. Adams to the good people of Cincinnati. To say the least, it is quite as good as Mr. Webster's, and entitled certainly to far more consideration.

#### The Cincinnati Gazette and the Lib- erty Party.

The Cincinnati Gazette republishes what it calls the "nullifying" resolution of the Liberty Convention at Buffalo. The editors of that paper have been respectfully requested to lay before their readers the whole series of the resolu- tions adopted by the Convention, that the true position of Liberty men might be understood.—The Liberty movement is one of great importance. It ranks among its supporters many men of great talent and substantial character. Its adherents are multiplying every day. Much misapprehension prevails with regard to it. Under such cir- cumstances, we cannot think it fair, that the con- duct of a public journal, so influential as the Ga- zette, should, for the sake of a temporary party- object, undertake to prejudice the public mind against it, by partial statements. Let the Ga- zette give all the resolutions of the Convention, so that their bearings upon each other may be understood, and the true position of the Liberty men defined; and then, it may fairly take excep- tions to any single resolution, or the whole se- ries. A candid mind will at once infer, from the policy of the Gazette, that the resolutions withheld are of such a character, as would neu- tralize completely any unfavorable impression which it supposes will be created by publishing and republishing the so-called nullifying resolu- tion. Give all the resolutions, good friends, and we shall not fear the result. Will you do it?

#### Sandwich Islands—Social Life.

The Missionary Herald, for October, contains quite an interesting report from Mr. Lyons, one of the Missionaries of the American Board, who has under his charge some seventeen parishes in the Sandwich Islands. The cookery of the natives he does not greatly admire. In some parts, if a fish is to be cooked, it is done without any pre- liminary dressing. Fowls are baked with head and claws on. Indeed the natives do not gener- ally stop even to cook a fish. They begin to eat while it is yet flouncing in their hands. A native girl, he says, caught a small fish, and applied it to her mouth to bite off its head, but it ran down her throat and killed her instantly. As for tables and chairs, they are not much ac- cumbered with them. Generally a stool an-

swers for a table, and a sort of bedstead for a chair. Knives, forks, spoons, plates and cups they do not deal in. Now and then you find a stray cup or tumbler, but the external appearance, he says, is not very inviting.

Kukui (candle tree) nuts about the size of walnuts, strung on splinters of bamboo, and lit up at one end, answer for candles. It is one man's work to keep it trimmed, or it will go out. We ought to send them some of our tallow.

Mr. Lyons states that the Catholics are losing ground. They number now about 380. Two chapels had been given up; and about sixty per- sons had come over to Protestantism. The natives seem to have a very unsteady character.

The mortality in these islands must be very great. Mr. Lyons says, that in his field, in a population of 5000, there had been four hundred and thirty-four deaths in one year; and only ninety-eight births! Mr. Coan, another Missionary, informs us, that the average number of deaths in his church the last four years, has been 230 an- nually. His church contains 6500 members.

#### Oregon Indians.

The Oregon Indians believe in the doctrine of metempsychosis. The present race of bears, birds, reptiles and fish, were men who once in- habited this earth. These, they suppose, still to retain their peculiar language, which they can impart to those people into whom they pass. Such people are esteemed conjurers or medicine- men. They seem also to entertain notions of witchcraft, similar to those of the Pilgrim Fa- thers. Persons, supposed to be possessed by some one of this former race of men, and to have used the supernatural power thus acquired, to the injury or death of others, have been ex- ecuted again and again.

Among other modes of gaining influence, on account of the possession of this supernatural genius, Dr. Whitman relates the following, which bears Mesmerism.

"A young man shot himself through the body last July, to convince his countrymen of the strength of his supernatural protecting agent.—The ball entered the abdomen, a little to the right, and below the umbilicus, and came out by an oblique line, above and near the spine, on the same side. This occurred six miles from my house, at the Grand Round, and the third day he camped near me for the night, and I saw him and examined his wound in the morning. He was walking about, and making his preparations to depart, and soon he made off on horse-back.— This was the second trial of his strength, having shot himself through in much the same way, a- bout two years before. The body was preserved from the flesh by his leather shirt. He will now be regarded as a strong mystic, or medicine man."

We rather think the "strong mystic" may be set down for a smart juggler.

#### Crosby is Coming.

Democratic Crosby will give a quadrupled vote for Liberty this fall. The meeting at New Haven, in that township, on Wednesday, was an excellent one. Messrs. Lewis and Brisbane ad- dressed it in the morning; Messrs. Yancy, Chase, Burnet and Brisbane, in the afternoon; and Mes- srs. Chase and Lewis in the evening. Major Charles Cone, heretofore a leading and efficient Whig, was Chairman, and Joseph L. P. Sater, the Democratic clerk of the township, was Secretary; as were the officers of the meeting, composed of men who had acted with both the other political parties, but, having become satisfied that neither is faithful to the cause of im- partial Justice and Equal Rights, were willing to merge all former distinctions in a common devo- tion to Liberty and the Constitution. The pro- ceedings were marked by the best spirit. The addresses were excellent, and were responded to with enthusiasm. That of Mr. Jacob Burnet was very good. That of Mr. Lewis was marked by even more than his wonted power and elo- quence. The number in attendance was greater than at any political meeting held in the town- ship this year. Not even Dr. Duncan, in Demo- cratic Crosby, had so many. We trust the Lib- erty men of this township will not relax their ef- forts. We know, indeed, they will not. They are Liberty men of the right sort, full of that en- ergy and spirit which, in a just cause, is irresis- tible.

We must not omit to mention that an efficient vigilance Committee was organized, consisting of Messrs. Cone, Fuller, Sater, Brewster, Cox and Francis. Nor should we omit to mention another fact, full of encouragement. It is, that most of the Liberty strength is among the young men.—Those of them who will vote for the Liberty ticket this fall, have attained their majority within the past year, and cast the first vote of their lives for Liberty. We doubt not, the fact will be a most gratifying recollection in after years.

#### Bishop Onderdonk—Clerical Preten- sions.

Bishop Onderdonk, in his annual address be- fore the Episcopal Convention recently assem- bled in New York, is reported by the Journal of Commerce, to have uttered the following senti- ments:

"In regard to his own responsibility, the Bis- hop observed, that Church power and prerogatives come directly from Heaven. The privileges of its ministers are conferred by God, and not by man. They are wholly irresponsible to the world; that is to say, the public. The church was formed to oppose the world, not to co-oper- ate with it,—to raise, woe, fallen man, against his will from the degradation of sin. It became the minister of God to be indifferent as to whether the world was pleased or offended. Nor is the Bishop responsible to the church; but only to his own order, as of the highest authority in the church, and through whom the church is responsible to Christ."







### Battle between Two Snakes.

**MILLERISM IN CANADA.**—The Mayor of Toronto has officially denied his permission to Mr. Fitch to deliver lectures on the second Advent in the City Hall of the Metropolis of Canada West.

We rode up one day to the residence of a

The Mackerel fishery, says the Hingham Gazette has thus far proved a poor business. Some vessels arrive in port with hardly fish enough to pay the expenses of the trip.

the Editor of the Whig and Courier:

no cause for sorrow—you have indeed  
parents and friends; but that must hap-  
pen every one.' So it may; but then it  
does not follow that all hearts are interwoven  
in the same degree with those of their  
relations and friends.

of the Ladies of the city, and purchasers generally, to the following facts:

Main Street 3d door below Lower Market,  
 p 8-1f

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**CHEESE, CHEESE.**  
 BOXES choice Western Reserve Cheese.  
 Just rec'd by S B Zephyr, and for sale  
 by A. G. RICHARDSON,  
 Columbia st, near Main.

NOTICE is hereby given that on the 15 day of September, 1843, Catharine Ha

**CHEMICALS.**  
**CREOSOTE** pure, in 1 lb bottles  
 Do cut glass vials  
 Flors Benzoin in cases, 50 ounces each  
 Sulphate Morphine, in vials  
 French Quinine, in 1 oz bottles. Just received  
 for sale low, by **GEO. H. BATES & Co.**  
 13 corner of Main and Front sts.

Dr. G. Bailey, Ed. Philanthropist, who

Sumner Clark, Columbus O.  
Sauford & Co., Booksellers, Cleveland.  
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And by Agents in nearly every County  
in the State.

THE PLEASANTEST, CHEAPEST, AND BEST

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G. F. THOMAS, Agent.  
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**257** SACKS RIO COFFEE, on consignment, and for sale low by  
GEO. W. PHILLIPS,  
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